

SOME HELPS

F O R

Young Scholars in Christianity,

As used and taught

At the Examination before the Communion,
And at the ordinary Catechising every Lord's
Day, in the New Kirk of *Salt-Preston*,
alias *Prestonpans*.

By that Eminent and Faithful Servant of CHRIST,
MR *JOHN DAVIDSON*,
Sometime Minister of the Gospel there.

With a PREFACE, containing some Account of the
Author.

2 COR. xii. 19.-----*We do all things, dearly beloved, for your
edifying.*

PHIL. iii. 3.-----*And rejoice in Christ Jesus, and have no
confidence in the flesh.*

THE THIRD EDITION.

E D I N B U R G H:

Printed by W. GRAY, and Sold at his House, at *Mag-
dalen's Chapel*, within the *Cowgate-Head*. 1753.



M
 settl
 in A
 ty ;
 niste
 of t
 of r
 sition
 and
 mak
 form
 and
 shap
 men
 King
 unto
 Se
 rage
 ful l
 chur
 wood
 of S
 then
 lion,
 the
 high
 and
 port
 and
 from
 frien
 mot
 tere
 blies
 and
 pres

A short Account of the Author.

MR JOHN DAVIDSON, the author of the following Examination and Catechism, was settled as Minister at *Salt-Preston*, alias *Prestonpans*, in *November 1595*. He was a man of eminent piety; faithful and diligent in every branch of the ministerial office; one well acquainted with the doctrines of the gospel, eminently versed in the mysteries of religion, and a zealous defender of truth in opposition to error; and one endued with singular courage and resolution in the cause of God and truth. He makes a distinguished figure in the history of the reformed and covenanted church of *Scotland*, as a brave and faithful contender against Prelacy in its various shapes and vizards, and a violent opposer of incroachments upon the crown and royal prerogatives of *Zion's King*; in which glorious cause he suffered, though not unto blood.

Several remarkable instances of his undaunted courage and boldness in the cause of Christ, and several faithful letters wrote by him to different assemblies of the church, are recorded, to his lasting honour, in *Calderwood's history*, p. 312, 404, 20, 49, 57.; and in that of *Spotswood*, though an enemy, p. 450, 64. From thence it appears, that the righteous is bold as a lion, and that Mr *Davidson* contended earnestly for the faith once delivered unto the saints; that he was highly esteemed by his honest brethren in the ministry, and employed by them on occasions difficult and important; that in all he acquitted himself with honour, and to the good of the church; that when disabled from attending the judicatures, he was a faithful friend and adviser by his letters, and a prime promoter of zeal and faithfulness with respect to the interests of the Lord Jesus. For protesting at the assemblies 1596 and 1598, and using much faithfulness and honest freedom with K. *James VI.* who was present at both those meetings, he incurred the dis-

pleasure of that monarch, ever an enemy to true piety, and to honesty in the cause of God, which he laboured to discourage by all the arts of treachery and cunning, and in spite of solemn promises and covenant-engagements. Mr *Davidson*, being thus an eye-sore to a King, vain, proud, and ambitious, and a violent stickler for prerogative, and that form of government in the church that is calculated to humour the pride, flatter the ambition, and connive at the impiety of the kings of the earth, was, as a reward of honesty and faithfulness to his glorious Master, first imprisoned in *Edinburgh* castle; afterwards confined to his own house at *Salt-Preston*; and at last, as a mighty favour, allowed to exercise his ministry within the bounds of his own parish only, without the privilege of attending the judicatures. Though he earnestly supplicated the King to take off this restraint; and though application was made to him when going to take possession of the English throne, by an honourable gentleman; yet that prince was deaf to all intreaties. He offered indeed to receive Mr *Davidson* into his old grace and favour again, if he would acknowledge his fault for protesting at the assemblies, and for writing to them. But this the faithful man could not in conscience do; and so, for ought appears, continued confined to his own parish till the day of his death, which happened about the year 1608. His death was deeply regretted by all the friends of reformation; and his memory is still respected, as an eminent servant of Christ, and a brave champion and sufferer for presbytery; which all the sincere of that persuasion believe to be the only form of government appointed by Christ in the church, and which this valuable man accounted it his honour to witness and suffer for.

Some remarkable passages concerning our author, I shall here narrate, as collected by the grave and learned author of *the Fulfilling of the Scripture*.

Mr

“ Mr *Davidson*, minister of the gospel at *Salt-Preston*, (says that author *), may be truly instanced as one of an extraordinary prophetic spirit ; who was likewise eminently zealous and faithful for his Master in a time of the church’s defection, as *Dido-clavius* (Mr *David Calderwood* †) in his preface to his *Altare Damascenum* ‡ terms him ; *Cato & constans Cato sui temporis*. He did then foresee Prelacy’s breaking in upon the church, when King *James* was pressing the setting up of superintendents, under a very specious pretext, and was for that end himself at the assembly in *Dundee*, having engaged many, alas too many ! to consent thereto. But Mr *Davidson* with great boldness rose up, and warned the assembly of the hazard ; and told them, he saw the knave Bishop, with his mitre, coming in under that mask ; yea, did solemnly in his own name, and in the name of the church of *Scotland*, enter a protestation against that step of defection, and their yielding up in so far the liberties of the church to please men.

“ Whilst he was minister at *Salt-Preston*, the building of a church was by him much endeavoured, which he did advance much out of his own private interest, my Lord *Newbattle*, who then had a great interest in the parish, engaging to help it forward ; from which he after refused, and thereby frustrated the work. Whereupon Mr *Davidson* told him, these walls that were then begun to be builded, should stand as a witness against him ; and that ere long God should root out him and his estate out of that parish, and he

* *Fulfilling of the Scripture*, Lond. edit. fol. 1726. p. 192. 193.

† Author of the history of the church of *Scotland*.

‡ Or the Altar of *Damascus* ; a valuable and learned treatise against Episcopacy ; to which none of that persuasion have ever attempted an answer. K. *James VI.* thought it unanswerable.

6 *Remarkable Passages concerning the Author.*

should not have a piece of land in the same; which shortly after had a visible accomplishment.

"It was very clear from many passages of his life, that the secret of the Lord was in an extraordinary way with him. Some of these which have been transmitted from them who particularly knew the same, are indeed most worthy of a remark.

"At a certain assembly of the church, Mr *John Spotswood*, and Mr *James Law*, who were then entered into the ministry, were processed for some gross acts of profanity; where Mr *Davidson* finding the assembly too easy to pass the same, in regard of their parts and gifts, only with a rebuke, he did with much vehemency press their deposition; and after being crossed therein, said, *You will needs spare these two men, whereat I am grieved; but the time is coming when they shall trample upon your necks, and upon the church of Scotland.* And it is well known what an accomplishment this prediction had.

"Being with Mr *Bruce* one time at dinner, who was then in great favour with the King, he had these words in giving thanks after meat: *Lord, thy servant here is now a great favourite of the court, and in much respect; but he shall be within a little as much persecuted as he is now in favour, and go down the streets, when many who have him this day in esteem, will not give him a salutation:* which was very manifest afterwards. And at another time, whilst Mr *Robert Bruce* and he were dining together in the house of one of the magistrates of the town, who was then a cordial friend to godly ministers, he did also, in his plain and free way, break forth with these words, whilst he was giving thanks: *Lord, this good man hath respect for thy sake to thy servants; but he little knoweth, that in a short time he must carry us both who are here to prison.* Which words did much trouble that honest man, though afterwards it came most exactly to pass.

"There

Remarkable Passages concerning the Author. 7

“ There is one more remarkable passage, which I should fear to set down, it is so strange, but that I had the same confirmed by some worthy of credit, who shewed me, that from those that were present and familiar with Mr *Davidson* they had it related. A gentleman nearly related to a great family of that parish, but a most violent hater of piety, did upon that account beat a poor honest man who lived there, having not the least shadow of provocation; and amongst other sore strokes, gave one upon the back, with these words, Take this for Mr *Davidson*'s sake. After which, the honest man was for a time forced to keep his bed, and complained most of that stroke which he gave him on the back, as that which he felt more than all the rest. But the Sabbath following, Mr *Davidson* speaking in the close of his sermon, concerning the oppression of the godly, and enmity which wicked men had to such, did very particularly touch that late instance, saying, It was a sad time, a profane man would thus openly adventure to vent his rage against those who were seekers of God in the place, whilst he could have no cause but the very appearance of his image: and with great authority said, He who hath done this, were he the Laird, or the Laird's brother, ere a few days pass, God shall give him a stroke that all the monarchs of the earth dare not challenge. Which was then publicly known, how in the close of that very week, standing before his door, he was struck dead with a thunder-bolt, and all his bones crushed.

“ A little before the death of this great servant of Christ, having an occasional rencounter with Mr *John Ker*, a young gentleman who was lately come from France, and had then no thoughts of the ministry, but was in a very courtly dress, Mr *Davidson* did, in a solemn way, charge him to cast off his scarlet cloak, and lay aside his gilded rapier, and take him to his books; for you are the man, says he, who are to succeed me in the ministry at this place: which was

8 Remarkable Passages concerning the Author.

was very astonishing to that gentleman for the present; yet accordingly fell out. He did immediately succeed him there, where he was for many years an holy and faithful minister of the gospel. This last passage many yet alive, who had the same from the said Mr John Ker, can witness.

"In the year 1596, (p. 418.) upon Tuesday the thirtieth of March, the ministers, and other commissioners of the general assembly, met at Edinburgh, found it duty by themselves, to convene in the church at nine o' clock, (one of the doors being shut, and the other kept open for the meeting only), for humbling themselves and wrestling with God, to pursue a national, as well as a personal reconciliation; the whole number amounting to four hundred of ministers, and some select Christians and elders of the church with them. Where after prayer, and Mr John Davidson chosen to preside amongst them, he caused the third and thirty-fourth chapters of Ezekiel to be read, and then said, *Seeing it had pleased the Lord to move them to chuse him, who was the unworthiest and unmeetest of the number for that place, if a preacher that day, they were not to look that he came to be censured by them, but to use the authority of a teacher, as to learners, without any prejudice to that liberty given them of the Lord, to try the spirits, whether they be of God or not. He shewed what was the end of their meeting; that it was the confession of sins, and to promise a forsaking thereof, to turn unto the Lord, and enter into a new covenant and league with him, that thus by repentance they might be the meeter to provoke others to the same. In which he was followed with that power for moving of their spirits in application, that within an hour after they were entered into the church, they looked with another countenance than that wherewith they entered. And whilst he exhorted them to that retired work of meditation, and acknowledgment of their sins, whilst then together, for the space of a quarter of an*

hour

hour, they were thus humbling themselves; yea such a joint concurrence with those sighs and groans, and with shedding of tears amongst the most, every one provoking another by their example, and the teacher himself by his, so as the very church resounded, and that place might worthily be called *Bochim*; for the like of that day had not been seen in *Scotland* since the reformation. There have been many days of humiliation for present judgments, or imminent dangers; but the like for sin and defection, was never before that time. After prayer and public confession, he treated upon that scripture, *Luke xii. 22.* wonderfully assisted by the Spirit of the Lord, for the work, both of casting down and raising up: which exercise continued till near one o' clock after noon. And when they were to dissolve, they did there solemnly join, and enter into a new league and covenant with God, holding up their hands thereto, with that seriousness and weight, as was a moving sight to all present."

The following Catechism was first printed at *Edinburgh* in 1602; and reprinted in that city in 1708, with a preface by Mr *William Jamieson*, an eminent champion against Episcopacy, vindicating Mr *Davidson* from a vile calumny and forgery invented by one *Curate Calder*. It has been greatly esteemed by all good Christians since its first publication, as most orthodox and sound, and containing an excellent summary of Christian principles. It has likewise been quoted, with approbation, by the twelve brethren in their answers to the Commission's queries in relation to a book, intitled, *The Marrow of modern Divinity*, as agreeing with a number of excellent catechisms, public and private, and the confessions of all the reformed churches, in some of the most important doctrines of the gospel, particularly that relating to *faith*; and also by the late Reverend Mr *Thomas Boston*, who, for his learned treatises and evangelical writings,

will be respected in the churches of Christ to the end of time, in his excellent notes on that valuable book.

This Catechism has been out of print for many years; therefore a new edition of it was thought reasonable and necessary at this time.

The old translation of the Bible being that used in the author's time, all the scripture-authorities brought by him, were according to that version in the former editions. But in the present they are altered, and made agreeable to the translation now in use. And whereas the ancient method of spelling runs through the former editions, the modern is now used; which was judged highly necessary, on account of the difficulty people find in reading books so spelled.

To Mr *Davidson's* Catechism, is subjoined a translation of the *Summula Catechismi*, annexed to the Rudiments of the Latin tongue, which has been taught in Grammar-schools since the reformation, as an excellent compend of Christian divinity. This little catechism has been greatly valued by such as had access to understand it; and it is quoted with approbation, as agreeable to the public standards of the church of *Scotland*, by the aforementioned twelve brethren, and by the great Mr *Boston*, who also was one of them.

Great care has been taken to purge this edition of the many blunders with which almost every page of the former aboundeth. And it is hoped these catechisms will prove an excellent mean of instruction and entertainment to all such as desire to know the truth as it is in Jesus; of informing the ignorant, and confirming the intelligent. And if they shall prove useful for these valuable ends, let God have all the glory, and let every one say *Amen!*

The

The following Act and Recommendation was prefixed to all the former editions.

At Edinburgh, the 7th of November 1599.

The Prouincial assembly of Lothiane and Tweddale, hauing red and considered the forme of Examination, and Catechisme, written by our brother Maister Iohn Daudison, approues the same, and agrees that it shall bee imprinted. Extract furth of the books of the prouinciall assemblie of Lothiane and Tweddale, by mee Richarde Thomesone clerk thereto.

Richard Thomesone.

To the Reader.

IF the often repetitions following, to any man seem tedious and superfluous, let him consider, that here we have to do but with rude beginners, that are weaned from the milk (as it were), and drawn from the breasts; to whom, as to children beginning to learn, precept must be upon precept, precept upon precept, line upon line, line upon line, &c.; which craves painful labour of the teachers, with great plainness; which is not so common perhaps in this our church and country as need were: and therefore the Apostle Peter saith, Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth, &c. 2 Pet. i. 12. Much more then is repetition needful to such as are young in knowledge, or rather ignorant; as the Gentiles wisely acknowledge, who besought Paul and Barnabas, that they would preach these words, that is, the same words they heard that Sabbath-day, to them the next Sabbath-day, Acts xiii. 42.

To his loving flock of *Salt-Preston*, who, by
the preaching of the gospel, believe, and
turn to the Lord,

JOHN DAVIDSON wisheth increase of faith
and repentance, with constancy therein, to the end,
and in the end. *Amen.*

W^Hat hath been the drift, of my doctrine since
God placed me among you, well-beloved in
Christ Jesus, ye cannot be ignorant; seeing, without
excellency of words and all curiosity, in most plain
sort, after my familiar manner, I shew you the tes-
timony of God, esteeming *not to know any thing*
among you, as the Apostle saith, save Jesus Christ,
and him crucified. For the which purpose, this day
seven year, to wit, the 16th day of *November 1595,*
the first time I spake among you, I made choice of
this place of scripture following to be as a ground
of that doctrine which thereafter I minded to build
thereupon, during our continuance together at God's
pleasure. The place was this, as ye remember;
The people which sat in darkness, saw great light,
&c. Matth. iv. 16. First, I opened the true meaning
of the place; observing some pertinent notes there-
upon. Thereafter, I made some use thereof by ap-
plication to you for that present, as a people by the
sea-coast, long sitting in no less darkness than did
they of *Galilee* that dwelt by the lake of *Gennesa-*
reth, which was to them as a sea: shewing there-
withal the great mercy of God toward you, in of-
fering to you that day the light of his gospel after
such a rare manner; so that rightly it might be said
over again of new, *The people that walked in darkness,*
have seen a great light. Last, after all this, I ga-
thered some general grounds of Christian religion out
of that place; as, *first*, The miserable, blind estate
of man by nature, without Christ; *secondly*, The

most

most comfortable light of salvation in Christ; *thirdly*, That men receive Christ his light by faith wrought by the Holy Spirit, in the preaching of the gospel; *fourthly*, The end, that walking in that light of Christ, we may glorify him that has translated us out of darkness into his wonderful light.

Hereunto, in the afternoon the same day, I added these words of Christ, *Behold, I stand at the door and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me*, Rev. iii. 20. to serve as a spur to exhort you to the chearful embracing of so comfortable a guest; which moved the whole parish present, so, at that time and long thereafter, that, as the Apostle speaketh of the *Galatians*, *I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me*. Though now and then to some I become an enemy for speaking of the truth; God grant them amendment that offend of simplicity, and not of malice. But we must not be offended, though one part only, of the four parts of ground that the seed of God's word lights on, and seem for the most part to receive it, be fruitful: for Satan is a busy bishop; and persecution, and cares of the world, with fleshly pleasures, are not soon overcome. But with this sort of people at this present I have not to do, but only with you who obey from the heart unto that form of doctrine whereunto ye were delivered; which ye know has ever been according to the foresaid grounds. For the better keeping in memory whereof, I have thought good to put them in writ in divers forms, and set them to printing for your use, as ye see; that nothing be wanting that may further the sound grounding of you, according to your mean capacity, in the true Christian religion, so far as in me lieth. Wherefore it rests, that ye be not slothful in exercising yourselves, and your families, in reading, and practising hereof. Farewel in Christ.

November 16. 1602.

Precepts and Examples from Scripture for Cate-
chising.

AND the Lord said, Shall I hide from Abraham that thing which I do? &c. For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment, &c. Gen. xviii. 17. 19.

And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Deut. vi. 6. 7.

So they read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading. Neh. viii. 8.

The Lord established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise, and declare them to their children; that they might set their hope in God, and not forget the works of God; but keep his commandments. Psal. lxxviii. 5. 6. 7.

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little. Is. xxviii. 9. 10.

For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. Heb. v. 12.

Some Helps for young Scholars in Christianity.

The form of familiar instruction and examination of rude people, entering to be disciples in the school of Christ; practised in the new-erected kirk of Salt-Preston, and parish thereof, before the Communion, not without experience of some profit and edification of God's people. Praised be God blessed for ever, through Jesus Christ our Lord. Amen.

After that the writer hath taken up the names in writ, of so many as for the time are present of them that were warned to that diet, according to our visitation passing before; and hath demanded of every one, whether they can say the Ten Commands, the Belief, and the Lord's Prayer, and hath tried some most suspected of ignorance in that case, (though otherwise they affirm, as the manner is, they can say them), and exhortation given to learn with diligence where they want any thing: we proceed to prayer, after this, or the like manner following.

The prayer before the catechising, at the examination.

Bless us, good Lord, and this familiar exercise that presently we are to have (by thy grace) in catechising and instructing thy people familiarly in the way of truth; that thereby our own misery by nature, and happy estate by grace in Christ, being the better known to every one of us, and this grace in Christ truly believed, we may learn to deny all confidence in ourselves, and all other creatures, and putting our whole trust in our alone Saviour Jesus Christ, may study earnest and unfeigned repentance, and amendment.

mendment of life all our days, through Jesus Christ our Lord. To whom with the Father, and the Holy Ghost, be praise and glory, now and ever. Amen.

The doctrine and teaching before the examination.

FOR your better instruction, well-beloved in Jesus Christ, before I demand any thing of you, I will familiarly set down the sum of the matter whereof I mind particularly to examine you; that teaching going always before examination, the better ye may know, what, and how to answer. Now, as ye hear, at the preaching from time to time, the sum and chief drift of all our doctrine to be, That all who would have rest to their souls, and life eternal, must only come to Christ Jesus, the Son of God, and to none other; because *there is salvation in none other*, as the scripture saith, *Acts* iv. 12.; for *his own self* (alone) *bare our sins in his own body on the tree*; *Pet.* ii. 24.: so it is needful that we know whereof it comes, that we are so sinful, that by nature we are subject to condemnation; and whereof our salvation in Christ cometh, and how we are made partakers thereof; and what is craved of us, being assured of our salvation in Christ. And therefore we shall bring the sum of all whereof we are to speak, unto these four points.

The *first* shall be, of our miserable estate by nature, and the cause thereof. The *second*, of our redemption, and the cause thereof. The *third*, of our assurance of this redemption and salvation, with the cause and means thereof. And the *fourth* and *last*, of our duty, being saved, or assured of salvation.

But before we proceed farther, ye are to be admonished, that as all this matter belongs to every one of you in particular; so this form of doctrine especially craveth such particular attendance of every one of you, (none of any estate, sex, or degree

gree
quest
you
Whe
your
gene
Sabb
ing i
of or
gentl
ever
your
on th
next
had
spoke
spoke
for n
rude
pone
Now

The
ma

T
gethe
and
seem
to be
it we
are
be fu
it to
hear
man
feele

gree excepted), that ye be ready to answer to any question that shall be moved; for it is uncertain to you what question may be demanded of any of you. Whereof seeing here we have better occasion to try your attendance, than at the ordinary preaching, and general catechizing, before the whole parish every Sabbath afternoon, where no such several demanding is of every one; ye are not to miss the hearing of one word that shall be spoken, but to mark diligently, for your instruction, the whole discourse, and every part thereof; that the better ye may answer, by your own understanding, to every point, and not upon the whispering and rounding in the ear by others next you: which in no ways we will permit; for I had rather have one sentence, yea never so small, spoken of your own understanding, than a thousand spoken by suggestion and tickling of others. And as for me, I shall labour to be so plain, that the most rude here may be able to conceive what shall be proposed, if attendance shall be given as becometh. Now then to the first.

The first part of our Christian doctrine, touching man's miserable estate by nature.

THEN as concerning our condition by nature, we are the children of disobedience; that is, altogether given to rebellion against God and his word; and so are plain rebels to God. Which must not seem strange unto you, (as I perceive some of you to be whispering, and saying, *Jesus keep us*; as though it were an abomination so to think or speak, that we are plain rebels to God by nature): for except ye be surely persuaded of this point, and acknowledge it to be most true, all our teaching, and all your hearing, is but in vain. For what account makes any man of a physician or medicinar, that perceiveth and seeleth no sickness? and what account can we make

of the doctrine of salvation, that know not our condemnation, and the cause thereof? Therefore let us acknowledge in our hearts, and confess with our mouths, that by nature we are rebels to God; as even, in our common speech, we grant with our tongue, though unwittingly, and without feeling and consenting of the heart, in the most part; while as we say, We are all sinners; that is, altogether transgressors and breakers of the law of God; for *sin is the transgression of God's law*, 1 John iii. 4. : which seemeth to be spoken of many, rather to cloke and make light of sin, than truly to acknowledge the misery of our nature, which is imported thereby, howsoever we dissemble the matter. For the scripture has concluded us all under sin, and pronounced that we are sold under sin; and so being altogether slaves to sin, there remaineth not so much as any free-will at all in us to do good; for *we are dead in trespasses and sins*, Eph. ii. 1. And very experience itself teaches every Christian, and such as will not wilfully be blind and senseless, that *every imagination of the thoughts of the heart of man, or the unregenerate part, is only evil continually*, Gen. vi. 5. Whereof it followeth, that being the children of disobedience, not only such as cannot think one good thought, or any ways perform the least jot that God commands us, and so offend in defection and omission of our duty; but also such as are given to commit all kind of sin with greediness, Eph. iv. 19.; being such, I say, it follows, that we are the children of wrath, through the justice of the wrathful God against sin; and so are guilty of everlasting death and condemnation; *for the wages of sin is death*, Rom. vi. 23. Now, the law, or the ten commands of God, serves as a glass to let us see our sins; *for by the law is the knowledge of sin*, Rom. iii. 20. And therefore it is that we so much urge, that every one have the ten commands, and the true understanding thereof, in some measure; that knowing thereby what duty is

craved

craved of us towards God, in the four commandments of the first table, and towards our neighbour, in the six commandments in the second table; and how unable we are to perform any of them, yea how ready and bent we are to break every one, and all of them, and so to fall under the curse and condemnation of the law; we may be driven to seek for the gospel of grace, and free remission of our sins in Christ, *who is the end of the law for righteousness to every one that believeth*, Rom. x. 4. Whereof more hereafter shall be spoken in its own place, God willing. It rests then, that we know whereof, and how we have this bentness by nature to sin, and breaking of God's commandments, to our eternal condemnation. By creation we have it not; and so God is not the author of it: for it is said, *And God saw every thing that he had made, and behold, it was very good*, Gen. i. 31. Yea, to his own image God created man at the beginning; that among all other creatures most perfectly he might represent the sovereign wisdom, righteousness, and goodness of God the Creator: so that in him, as it were, was set up a little world. We have this bentness to sin, then, of the corruption of that good nature that God made at the beginning; which came to pass after the manner following.

Adam and Eve, our first parents, being made of the dust of the ground; and having received the breath of life by the soul joined to the body; and made to the image of God, good, holy, and righteous; and placed by him in the garden, or pleasant orchard called *Paradise*, to dress and labour it; and having received commandment to eat of every tree of the garden, except of the tree of knowledge of good and evil, whereof God forbade them to eat under the pain of death and condemnation, saying, *For in the day that thou eatest thereof, thou shalt surely die*; it came to pass, through the subtilty of the serpent, or rather the devil abusing the subtilty of the serpent, (who therefore is called *that old serpent the devil, and Satan*),

tan), that they were beguiled, and brought to break the plain command of God foresaid, in eating of the fruit of the forbidden tree. Wherethrough they falling from their former good estate, into sinful disobedience, and consequently under condemnation, so defaced the image of God in themselves, by corrupting and infecting their whole nature, that they and their whole posterity were involved under sin and death. For as touching themselves, it is plain that they became sinners, and so incurred the sentence of death and damnation, according to the truth of God's word foretold them; and thereupon were thrust out of *Paradise*. And as for us their posterity, we cannot be better than they of whom we come, and the stock out of which we are hewn: for *who can bring a clean thing out of an unclean?* Job xiv. 4. And so, as we say, we have sin by kind, we cost it not. And *David* saith, *Psal. li. 5. Behold, I was shapen in iniquity: and in sin did my mother conceive me.* And this is that original sin wherewith the whole race of mankind is infected, the reward whereof is death; as the power that very natural death hath over infants that sin not after the manner of *Adam*, and others who sin with knowledge, is a sure argument; because being included in sinning with *Adam*, they are sinners. And much more are they and all we guilty of condemnation, when actual sin followeth thereupon. *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned,* Rom. v. 12.

Here I enlarge the dialogue between the serpent and *Eve*, and the several judgments of God pronounced against every party offending, in this first part touching our misery; and thereafter shortly repeat the former discourse, and then say after this manner following.

The

The form of demanding and answering, touching the first part of the familiar instruction.

Q. **W**Hen I shall ask you, then, *What are you by nature?* every one of you shall answer,

A. I am the child of wrath, and so subject to eternal condemnation.

Q. When the question shall follow, *What is the cause of this miserable estate?* ye shall answer,

A. My sin is the cause.

Q. When it shall be demanded, *What is sin?* ye shall answer,

A. The transgression of the law of God, contained in the ten commandments.

Q. When *the sum of the ten commandments* shall be craved? ye shall say,

A. The sum thereof is, the entire and perfect love of God; and the love of my neighbour as myself: the first table containing four commandments concerning God; and the second containing six concerning my neighbour.

Q. When the question shall be moved, *Can thou not obey and fulfil these commandments of thy own nature?* ye shall say,

A. I am so far from obeying and fulfilling of them, that I can do nothing but transgress and break them.

Q. *Whereof cometh this thy bent disposition to sin, and breaking of God's commandments?* ye shall say,

A. Of the guiltiness and corruption of nature in my first parents, Adam and Eve.

Q. *How were they corrupted, seeing God made them good at the beginning?* ye are to say,

A. By the deceit of Satan in the serpent, enticing them to break God's command.

Q. *What was the command they brake?* ye shall answer,

A. They ate of the fruit of the tree of knowledge of good and evil in Paradise, whereof God forbade them

them to eat, under the pain of death and damnation.

Q. How can thou be partaker of the sin of our first parents, and consequently of condemnation? ye shall answer,

A. As they, and we in them, became sinners; for who can bring a clean thing out of an unclean? So the sentence of death and condemnation fell upon us their posterity for ever.

The second part of our Christian doctrine, touching man's redemption by CHRIST.

NOW we are to see, if there be any remedy or safety for us from this fearful condemnation. And in very deed, if there were no remedy for us, man and woman were more miserable than the brute beast, yea, than the very toad; for when the brains or harts of it are dashed out, there is no more of it. But miserable man by nature is subject to unspeakable pains eternally; which is set down in these words, *Thou shalt surely die*; that is, Thou shalt be subject to the first and second death in body and soul, with all the miseries that may accompany the same. Which must be so much the more painful to man and woman, because they are endued with reason and understanding above the beast; whereby they may discourse and confer between the happy estate from the which by sin they fell, and that endless misery whereinto they are fallen. Then, seeing there is relief for miserable and lost man, we are to see from whence it cometh. From damned man it cannot come. From the devil, our deadly enemy, it cannot come. Angels, who are diverse in nature from us, cannot satisfy for us. Our help and safety, then, is only from the Lord our God, who hath made both the heaven and the earth, *Psal. cxxiv. 8.*; who said, *I, even I am the Lord, and beside me there is no Saviour, Is. xliii. 11.*: for our salvation cometh not of nature, but

but of grace. And even as when a condemned malefactor, being freely pardoned by the Prince, is said to get grace; even so it fareth with us, and our merciful God. Then, of his own good-will and free favour, moved of tender mercy and compassion, towards such of the race of mankind as his good-will has predestinate and elected to salvation before the beginning of the world, that as well his justice might be satisfied, as his mercy have place, ordained our salvation to be wrought by his own dear and well-beloved Son, very God and very man in one person; who being the second person of the Trinity, took to him the nature of man, in the fulness of time, of the Virgin *Mary*; and so was called *the seed of the woman that shall tread down the head of the serpent*, and *God manifested in the flesh*, our *Immanuel* and *Ithiel*, and *Lord Jesus Christ*. This is that only Mediator between God and man, even *the man Christ Jesus*; who was delivered for our offences, and was raised again for our justification, *Rom. iv. 25.* Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved, *Acts iv. 12.* Now, as for the price wherewith he redeemed us, it was *not corruptible things, as silver and gold*; but his own precious blood, as of a lamb without blemish and without spot, *1 Pet. i. 18.* 19. when he suffered under *Pontius Pilate*, redeeming us thereby from everlasting death and damnation; and, by his powerful resurrection from the dead the third day, (*Rom. i. 4.*), restoring us to righteousness and life eternal. So he was crucified, and died that cursed death of the cross, concerning his infirmity (or manhood); and liveth through the power of God, (that is, his Godhead), *2 Cor. xiii. 4.* To the which agreeth *Peter's* saying, *He was put to death in the flesh, but quickened by the Spirit*, *1 Pet. iii. 18.* For performing of which two parts of a perfect Saviour, in suffering and overcoming, it behoved him to be God and man in one person.

The form of demanding and answering, touching the second part of this familiar instruction.

Q. **W**HEN I shall ask, therefore, touching the second principle of our religion, *Whether there be any salvation for lost man?* ye shall answer,

A. Yes; or else our estate were more miserable than the estate of brute beasts.

Q. *From whence cometh this salvation?* ye shall answer,

A. From the tender mercy and grace of God, who loving us when we were his enemies, provided our salvation to be wrought only by his well-beloved Son Jesus Christ, (*Rom. v. 8.*), made man of the virgin Mary, without sin.

Q. *What is Christ in person and office?* ye shall answer,

A. In person he is God and man, the Son of God, and the Son of the Virgin Mary; very God and very man, without confusion of the two natures.

Q. *Why was it needful that he should be God and man in one person?*

A. He was man, to suffer for mankind, to the uttermost punishments due for man's sins; and God, to bear up the manhood in suffering and overcoming to the full.

Q. *What is he in office?*

A. He is our King, Priest, and Prophet; our Mediator, Redeemer, Ruler, Preserver, Teacher; and finally, he is all in all things necessary for our perfect salvation, without any help, merit, or work of ours, first or last.

Q. *How redeemed he you?*

A. By his bloodshed, death, and passion; and by rising again from the dead the third day.

Q. *Then the salvation of man is so fully wrought and perfectly accomplished by Christ in his own person,*

son, that nothing is left to be done or wrought by us in our persons, to be any cause of the least part thereof?

A. That is most certain. For as his blood purgeth us from all sin, and his perfect righteousness becomes ours, so in him we are compleat: and so sure is that sentence, *For by one offering he hath perfected for ever them that are sanctified*, Heb. x. 14.

Q. Can we have no salvation, except we have participation, and be conjoined with Christ; so that we must be his, and he ours?

A. None at all. For seeing the cause of our salvation is in the person of Christ only, and never in ourselves, but by participation of him; we can never be partakers of salvation but by our conjunction and union with him; whereby he becoming one with us, and we one with him, we get, through him, the full right of salvation, and life everlasting.

The third part of our Christian doctrine, touching man's assurance of redemption and salvation, with the cause and means thereof.

NOW, seeing our reconciliation to God, and eternal salvation, stands in our union and true conjunction with Christ; we are to learn, in the third part, by what means this strait communion is made between him and us. Means is there none that properly joineth us with Christ but only faith; which is an hearty receiving of Christ crucified and risen again, our alone and sufficient Saviour, as he is offered to us in the gospel; which is wrought by the Holy Spirit, through the preaching of God's word heard and received of us: whereby we are made assured of reconciliation to God, and life everlasting, through him alone; yea, we are made one with him, and he becomes ours, and we his; in such sort, that every one that hath this faith, may say

Neither death, nor life, things present, nor things to come, &c. shall be able to separate me from the love of God which is in Christ Jesus my Lord; who hath loved me, and given himself for me, Rom. viii. 38. 39. Phil. iii. 8. Gal. ii. 20. Now we say, that faith only receives Christ, whereby he dwells in our hearts; because neither hope, nor love, nor any other heavenly gift, has that office, but only faith, 1 Pet. ii. 7. Hope as a watchman looks for the end of our faith, which is the salvation of our souls; and love is faith's handmaid and steward, disposing the graces and goods of faith, by evident demonstration, as it were, witnesseth and declareth to ourselves and to others, that we possess Christ by faith, and have sure hope of enjoying salvation by him. And therefore it is, that to believe in Christ, and to receive Christ, (John i. 11. 12. and v. 38. 43.), is all one thing. So that when we say, faith only makes us partakers of Christ and his righteousness, we separate not hope and charity from faith; but distinguishing them, give every one of them their own proper office, and namely, to faith her proper office; which is, to make a true and present conjunction with Christ crucified, and risen again, to our assured reconciliation with God. As when we say, the Son only, and not the Father, nor the Holy Ghost, was incarnate for the redemption of man; we separate not the Son from the Father and the Holy Spirit, but give unto him his own distinct and proper office. So the Papists sophistry serveth for nothing, saying, Faith only justifieth not, because faith is not alone when it justifieth, but hath hope and charity joined with it: but they make little of hope, so they may have some cloak of charity, which seems to make something for their stinking merits; for the which they make more ado, than for Christ himself. We are said then to be saved or justified by faith only, because faith is the only instrument that receiveth Christ, who saved us by those

those things which he did for us in his own person, and not by any thing which he worketh in or by us, in our own persons, or the person of any other. And so the merits of men and angels are excluded from being any cause of the least part of our salvation. For God willing to make the salvation of his elect sure, in the person of his Son Jesus Christ, would not commit the credit thereof to ourselves, or to any other : for it is not meet that we should have the credit of our own salvation in our own keeping any more, seeing when we had free-will and power of the keeping of our first good estate in Paradise, so suddenly, and upon so small occasion, we lost it. For a remembrance and castigation whereof, and for humbling of man, God will have a remanent of sin to remain during this life, even in his chosen children ; which may ever keep them under fear of condemnation in themselves, and make them seek salvation in him only, in whom only it is to be found ; that is, Christ Jesus his only Son, our Lord, of whom truly we are made partakers by faith only ; which is that *beginning* (as the scripture saith, *Heb. iii. 14.*) where-
by *we are made partakers of Christ*, and are upholden, so that no doubting that ariseth through our own infirmity, can deface the assurance of our salvation in Christ, possessed by true faith ; which finds ever in Christ the full satisfaction for our sins, and full restoring to righteousness, and God's favour, and never any of either of them, nor of any part thereof, in ourselves, nor in our works, nor in any creature else. And this conjunction with Christ by faith is most sure and certain, though it be not natural, civil, nor artificial ; but mere spiritual, mystical, and secret ; and so altogether unknown to the natural, worldly, and carnal man, *who perceiveth not the things of the Spirit of God*, 1 Cor. ii. 14. *whom the world cannot receive*, John xiv. 17. And certain it is, that both the enlightening of the mind to acknowledge the truth of the promise of salvation to us in
D 2 Christ,

Christ, and the sealing up of the certainty thereof in our hearts and minds, (of the which two parts, as it were, faith consists), are the works and effects of the Spirit of God, and neither of nature nor art: the preaching of the word, and administration of the sacraments intervening, as means and instruments whereby the Holy Spirit begetteth and confirmeth faith in our hearts, *Eph. i. 13. 17.* Now, as this faith is ordinarily wrought by the Holy Spirit through the preaching of the word, and by the sacraments increased and confirmed; so it is certain, where no preaching is, there ordinarily can be no faith; and where there is no faith, there is no Christ; and where there is no Christ, there is no salvation. And howbeit faith cannot be wrought (we speak always ordinarily) without hearing of the word; yet the preaching and hearing of the word may be without faith in many: *for all men have not faith, 2 Thess. iii. 2.*; and without the mixture of faith, the preaching and hearing is unprofitable, *Rom. x. 16. Heb. iv. 2.* Hereof it is plain, that neither *Turks, Jews, Pagans*, nor they that hear not the word at all, as also neither *Papists*, (who are enemies to true faith, not knowing, but abolishing the lively nature thereof, and preferring the dumb guise of their mass, which is neither ministration of any sacrament, nor preaching of the word, but contumelious to both, before the preaching of the word), neither *Atheists, Nullifidians*, bare and idle hearers, nor temporary believers, and who hear not with an honest and good heart, wanting the gift of true faith, can be partakers of salvation in any wise. And therefore we are earnestly to pray to the Lord of the harvest, that he would thrust out faithful labourers into his harvest; that is, true ministers and teachers in his kirk; and that he would give us honest and reverent hearts, to be profitable and faithful hearers of them by true faith. Now, we have such a conjunction with Christ, by virtue of our union with him by justifying faith only,

only, that as our sins only are the cause of his death, and that condemnation whereunto he was subject; so his death and righteousness only in him, and the effect, which is our salvation, cometh to us through him only, possessed by faith; whereby he becoming one with us, and taking our cause upon him, he delivered us from all sin and condemnation, and presents us faultless and righteous before God. Neither ought this to seem strange to us, as though hereby we were not made free, and truly holy in God's presence, and *meet to be made partakers of the inheritance of the saints in light*; or as though we could not get the effect in us, whereof he is the cause; seeing the payment of one man for another, where there is no such union nor conjunction, but the mere right of suretiship, doth make the party indebted for payment free, and able to enjoy his freedom; as law, practice, and daily experience teacheth us. But we, by virtue of our marriage and conjunction with Christ by faith, have just title and right to him, and so to all that is his. As concerning the sum of our faith, contained in the articles of the belief, which is continually rehearsed amongst us, we are to understand, that it sets down to us, that there is one God, and three persons in the Godhead, the Father, the Son, and the Holy Ghost: the Father the maker and preserver of all creatures, and fountain of grace and goodness; the Son, made man, the Redeemer and ransom for man; the Holy Spirit, the sanctifier and worker of the conjunction betwixt Christ and the faithful. The sum of all is, That every Christian is sure and certain, that his salvation is soundly and thoroughly wrought and performed by Christ crucified and risen again. So that nothing rests for man, or any other creature, to do, for purchasing or meriting his salvation, or any of the least part thereof; for here Christ received by faith is all and in all things. For the greater confirmation of us in this faith, beside the word preached, are added two holy actions,

actions, with outward signs and ceremonies, sealing up the same salvation and faith in Christ to them that believe, called *the sacraments*; that is, holy signs ordained by Christ in the New Testament, to seal up salvation in him, who is signified, represented, and really, though sacramentally, exhibited to them that believe. Shortly, they may be called the *seals of the righteousness of faith*, Rom. iv. 11. These sacraments are two in number, to wit, baptism and the Lord's supper; baptism importing washing and cleansing; and the supper feeding and nourishment in Christ. For the which cause the outward sign in baptism is water, representing the bloodshed of Christ, for drowning, washing away, and remission of our sins, and planting us in Christ, to grow up with him in newness of life. In the supper are the twofold signs of bread and wine, setting out Christ crucified to be the only true food of our souls to life everlasting. Our entrance into Christ and his kirk is set down by baptism, and so to be ministered but once to every one; the supper importeth our nourishment and continuance in the family and kirk of Christ, and so is to be reiterate, and often celebrate, for keeping us in fresh memory of Christ's passion, as the continual food of a Christian soul all the days of this our life. And so both the sacraments (as doth the word preached) lead us to Christ crucified only, for our full redemption wrought in his own person, as that only cause of our salvation; and seal up the same more sensibly to all that believe.

The form of demanding and answering, touching the third part of this familiar instruction.

Q. *HOW are ye joined with Christ, and so made partaker of him and of his righteousness?*

A. By faith only.

Q. *What is faith?*

A. It is an hearty assurance, that our sins are freely

ly forgiven us in Christ. Or, after this manner : It is the hearty receiving of Christ offered in the preaching of the word and sacraments, by the working of the Holy Spirit, for the remission of sins ; whereby he becomes one with us, and we one with him, he our head, and we his members.

Q. When it shall be said, *Has every man this faith ?* ye shall answer,

A. No : for as all men have not faith, so none can believe in him of whom they have not heard by preaching ; and none hears by preaching, but they that have ears to hear, and are ordained to life everlasting. *For many are called, but few chosen.*

Q. When it shall be asked, *Can this be a dead faith that receiveth Christ ?* ye shall answer,

A. How can it be dead that receiveth the Lord of life, and very life itself ?

Here I demand some few questions touching the articles of the belief ; and whether they feel any comfort in their hearts through this belief ; and whether they find this sure belief wrought in their hearts by the preaching of the word ; and so find the preaching necessary, profitable, and comfortable to them. To the which I receive many sensible, chearful, and pertinent answers ; which is the fruit and joy of my labours that I crave. And therefore I chiefly labour this point of feeling knowledge of Christ in the people.

Q. *What is joined with the preaching of the word in the ministry for your farther strengthening in this faith ?* ye shall answer,

A. The two sacraments of baptism and the Lord's supper.

Q. *What are these sacraments ?* ye shall say,

A. They are actions commanded by Christ to be ministered in the kirk, in the ministration of visible signs, joined with the preaching of the word, offering

ing Christ Jesus crucified only for salvation to the rest of the senses, that the word preached does to the ears and hearing.

Q. When I shall ask, *What is the sign in baptism, and what are the signs of the Lord's supper?* ye shall answer,

A. Water in baptism, and bread and wine in the Lord's supper.

Q. *What signify the signs?* ye shall say,

A. They both signify, and truly offer Christ crucified to the receivers for salvation; the water applied, setting out the washing away of our sins by the bloodshed of Christ; and the bread and the wine, the continual feeding and nourishment of our souls by his death to life everlasting.

Q. When ye shall be asked, *Do the sacraments more really and powerfully communicate Christ crucified unto us, than the word preached?* ye shall say,

A. Not; but more sensibly.

Q. last, When I shall demand, *Doth any sacrament more effectually communicate Christ crucified unto us than another, or any sign more than another?* ye shall say,

A. No: And therefore the bread in the Lord's supper is no more transubstantiated into Christ's body, than is the water in baptism, and the cup or the wine in the supper into the New Testament, or blood of Christ. Finally, all this communication of Christ by faith into the sacraments, is merely spiritual and supernatural: so that thereby Christ is not corporally and locally brought out of heaven, (which must needs contain him, and his bodily presence, to the last day), to be in the place of the elements, or to be included within them. But contrariwise, by the use of the elements, our hearts are convoyed and carried to the lively consideration of his death and resurrection; and from thence to heaven, (where he sits at the right hand of God), to feed upon him by faith,

to life everlasting; which is the very washing of our sins, and true eating of his body, and drinking of his blood.

The fourth part of our Christian doctrine, touching man's duty being saved, or assured of salvation.

NOW, being made truly and really partakers of Christ and his righteousness by faith only, and so justified, saved, and counted truly righteous in the sight of God, to whom we are reconciled; we are to see what God craveth of us in our own part, to witness our thankfulness for so great and unspeakable a benefit. We may not think that we are redeemed from sin, to live still in sin, and take our pleasure therein, as we did before we were called or believed; or that faith destroyeth good works, and taketh away the use of charity. No, no: for that were but to deceive ourselves with that dead faith whereof *James* speaketh, chap. ii.; and not to have that effectual faith whereby the just man liveth, *Hab.* ii. 4. and which purifieth the heart, *Acts* xv. 9. and that worketh by love, *Gal.* v. 6. For being bought for so great a price, we are God's, and so must glorify him in body and spirit, *1 Cor.* vi. 20. And as he is God all-sufficient to us; so must we walk before him, and be upright, *Gen.* xvii. 1.; that is, we must serve him in holiness and righteousness all the days of our life, *Luke* i. 74. 75. according to the ten commandments contained in the first and second table; which every Christian ought to have by heart perfectly; *first*, To let him see his own iniquity and condemnation in himself; and, *next*, To lead him to Christ, who is the end of the law for righteousness to every one that believeth, *Rom.* x. 4.; and, *thirdly*, To be as a rule whereby to lead his life, *James* i. 25. To be short, being in Christ, we must be new creatures, not in substance, but in qualities and disposition of our minds, and change of the ac-

tions of our lives : so that we must hate and flee that which before we loved and embraced ; and we must love and follow that which before we hated and abhorred ; that is, we must *deny ungodliness, and worldly lusts*, and must *live soberly, and righteously, and godly in this present world*, Tit. ii. 12. All which is impossible to them that have no faith, and have but a dead faith, and are enemies to the justifying faith that is in Christ Jesus, brag foolishly otherwise of good works as much as they will. For as it is impossible to please God without faith, *Heb. xi. 6.* ; so it is impossible to please him by any other means than by faith only, because that in none other is he ever pleased but in his only Son, who is made ours by faith only, as before is clearly proved. And so the person of the worker must be in the favour of God, and acceptable unto him, before ever his works can be accepted, and please him ; which cannot be but by faith only, which makes us one with Christ his Son, *in whom he is well pleased*, Matth. iii. 17. And so being in the favour of God, by virtue of our union with Christ, and justification in him before we work, our works cannot be a preceding cause of our reconciliation to God, nor the procurers of God's favour to us ; no more than breathing, feeling, seeing, hearing, and the whole actions of our natural life, are causes thereof, but the effects only. So good works follow as effects of Christ in us, possessed by faith, who, by the hid and secret power of the Holy Spirit, beginneth to work in us regeneration, and a renewing of the whole parts and powers of soul and body : which begun sanctification and holiness, he never ceaseth to accomplish unto the day of the Lord Jesus Christ ; at what time, being grown to the fulness of our age in Christ, he will present us faultless to his heavenly Father, as meet to be partakers of the inheritance of the saints in light, in that life everlasting, when God shall be all in all things, blessed for ever. *Amen.*

Now,

Now, this begun regeneration or new birth in us, stands in the mortifying of our old corrupted and sinful nature, which is called *the old man* ; and in quickening and renewing the image of God, which we lost in *Adam*, of righteousness and true holiness, called *the new man* : whereby there grows an hatred, loathing, and opposing of sin in us ; and a love, following, and embracing of godliness and a good life, which is commonly called repentance, or a turning and change of the mind and deed, from Satan and sin, to God and godliness ; which endures all the days of this life, with a great strife and battle between the flesh and the Spirit, that is, the old man and the new : that every Christian so becoming two, (as it were in one), the one whereof is ever contrary to the other, is ever occupied in a continual warfare, though some in a greater, and some in a lesser measure. Of which battle and strife the unregenerate and unfaithful have neither knowledge, nor any feeling, because they remain on after the old manner, in Satan's bondage, altogether walking after their lusts, in fornication, uncleanness, wrath, anger, maliciousness, cursed speaking, lying, &c. *Col. iii. 5. 8.* *Who*, as the Apostle saith, *being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness*, *Eph. iv. 19.* : yea, they make a pastime of sin, *Prov. x. 23.* and have their delight so therein, that to twin and part them and sin, it is to part them, as it were, and their life. But in the person that is born again of God, this old corruption of nature, called *the old man*, howbeit it strive mightily, and by all means, through the working of Satan, that works in the children of unbelief, to recover his kingdom of sin ; yet, by the power of the Spirit of Christ, renewing the spirit of our mind, he gets such a death's wound, that although he occasion to us much disturbance, yet is he never able to overcome, but in Jesus Christ we are more than victors. The assurance whereof is our singular comfort in this fearful battle between the flesh

and the Spirit: and therefore the grace of God is sufficient for us, who will have his power perfected in infirmity. And so with the scripture we say, that as the world is altogether set upon sin, and can do nothing but sin; so they that are *born of God, sin not*. Not that their sins of themselves are not deadly; but because their persons are so lively in Christ, that the deadliness of sin cannot prevail against them: for it is our faith that overcomes the world, because Christ possessed by faith hath overcome the world. And so howbeit the condemnation of sin be removed from the faithful altogether; yet the battle with sin remaineth during this life. To this domestic inward battle, for the farther trial of our faith, as our God seeth it needful, is the cross of persecution external added. For the better bearing out of all, without desperate fainting, we have need of that worthy gift of patience, *Philip. i. 29.*; which is a constancy given of God, to sustain and bear out all kind of afflictions for the name of Christ; and therefore is called *the patience of God*, and not our own, *Rom. xv. 5. Rev. iii. 10.* For the better fighting, as well of this domestic battle, as patient sustaining afflictions for Christ, both in ourselves, and the rest of Christ's members, and whole kirk of God in this earth, continual and hearty prayer to God is commanded to all Christians, as the chief fruit and exercise of faith and hope, *Eph. vi. 18. James i. 3. 4. 5.* Which prayer is a confident and a familiar begging and craving of God, only at his commandment, publicly and privately, in the name of his Son only, and in the name of no saint nor angel, such things as be needful and requisite for God's glory, and the comfort of ourselves and our neighbours. The sum whereof is set down by Christ himself in the Lord's prayer. Wherein are six petitions, touching the glory of God, and our own welfare, and our neighbours, (answering to the two tables of the law). The first three concern the glory of God directly, which of all things should be most dear,

dear, and so most needful unto us ; and the other three, the well of ourselves and our neighbours, in soul and body here, and always to the end : and in the end, *Amen*. In the which prayer, as we are taught to be most humble in ourselves, in respect of our manifold and unspeakable wants ; so we are taught to be most confident in our God through Christ, by whom all our wants are repaired and supplied in soul and body. *Amen*. And so whether we look to our justification or sanctification, they are wholly wrought and perfected by Christ, in whom we are compleat, howbeit after a diverse sort : for our justification is only wrought by him in himself without us ; so that how soon we truly believe, we are justified, counted righteous, and get the right of life everlasting, through the death and resurrection of Christ. And as for our sanctification, he worketh it in ourselves by little and little ; so that in this life it is never perfect in ourselves : howbeit before the enjoying of life everlasting he presents us faultless before his heavenly Father, to possess that kingdom prepared for us before the beginning of the world. Whereby the difference clearly appeareth betwixt the one and the other, faith and works, justification and sanctification. The one as the cause gives the right of salvation ; the other as the effect truly declares our meetness for possession of our right.

The form of demanding and answering, touching the fourth part of this familiar instruction.

Q. **W**Hen I shall ask you then, *What is craved of us after that we are joined to Christ by faith, and made truly righteous in him ?* ye shall answer,

A. We must repent and become new persons, that we may shew forth the virtues of him that hath called us out of darkness into his marvellous light.

Q. When

Q. When I shall ask, *What is repentance?* ye shall answer,

A. It is a sorrow and displeasure for sin, and hatred thereof; and a love to righteousness, proceeding from the knowledge of the truth; which, by the working of the Holy Spirit of regeneration, changeth and reneweth the mind of man and woman.

Q. When I shall ask, *Wherein chiefly stands repentance?* ye shall answer,

A. In departing from evil, and doing good, as outward fruits before men of our inward regeneration before God, which ever accompanieth true faith in Christ.

Q. When it shall be demanded, *Are we wholly and thoroughly made new by our new birth, so that there remains no more sin in us?* ye shall say,

A. Though the condemnation of sin be taken away; yet the battle with sin remains so long as we live in this life.

Q. When the question shall be moved, *Who are the parties in this battle?* ye shall say,

A. The old man, and the new man.

Q. *What is the old man, and what is the new man?* ye shall answer,

A. The remnant of sin, according to our conversation in time past, after our corruption, through the deceivable lusts, is the old man; and the renewing of the spirit of the mind, which *after God is created in righteousness and true holiness*, is the new man. Or shortly ye may say, The unregenerate part is the old man, and the regenerate part the new man.

Q. When I shall demand, *Hath every Christian these two parts, or two men in him, and consequently this battle?* ye shall answer,

A. Yes, in some sort; though all not in like measure of feeling and fighting.

Q. If I shall ask any of you, *touching your own feeling and experience in this case?* ye shall answer

as ye find the truth in yourselves ; but certain it is, ye may truly answer,

A. As our knowledge is small, our feeling is less ; and namely, touching the true hatred of sin in ourselves and others, and the true love of righteousness every way : but yet in Christ, who is our true holiness, we are more than victors.

Q. When I shall say, *What is the chief armour of a Christian in this battle, beside faith and repentance ?* ye shall say,

A. Hearty and continual prayer unto God only, in the name of his Son only, for all things needful to our soul and body ; as summarily is contained in the Lord's prayer.

Q. The last question will be this, *How many petitions are in the Lord's prayer ?* ye shall answer,

A. Six : of the which the first three concern the glory of God directly ; and the other three, his glory in ourselves and our neighbour's welfare : which prayer no man can make without faith. For *how shall they call on him in whom they have not believed ?* Rom. x. 14. Amen.

After the doctrine delivered in effect foresaid, and a short and summary repetition made thereof again, we proceed to the examination accordingly.

The

The ordinary Catechism, as it is taught in the new erected kirk of *Salt-Preston* every Sabbath-day.

*J*esus said unto her, (to wit, to *Martha*), *I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live, &c. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ the Son of God, which should come into the world,* John xi. 25. 26. 27.

He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him, John iii. 36.

For other foundation can no man lay, than that is laid, which is Jesus Christ, 1 Cor. iii. 11.

And ye are compleat in him, &c. Col. ii. 10. who is Alpha and Omega, the beginning and the ending, Rev. i. 8. the author and finisher of our faith, Heb. xii. 2. and obtained eternal redemption for us, Heb. ix. 12. who once in the end of the world, hath appeared to put away sin by the sacrifice of himself, vers. 26. For by one offering he hath perfected for ever them that are sanctified. So there is no more offering for sin, chap. x. 14. 18.

Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved, Acts iv. 12.

Follows our ordinary Catechism, according to the former grounds, which we teach before the people on the Sabbath-days, taking every Sabbath a part thereof: and so every month once, we go through the principles of religion, as they are contained therein; the children of the school, as by turn they are appointed, by couples, demanding and answering

swering one another before the people, as by the Catechism they are led, after that I have read and opened a fit and convenient place of scripture, according to the part for the day. After all which, I sometimes demand the children, and sometimes as it seemeth meet for edification, any man of the congregation, how he can answer to some principal things, after such easy manner as I think his capacity is able to understand; whereof (praised be God) both I, and the party answering many times receives comfort, and the kirk edification.

This is not to prejudge the labours of any godly learned brethren, nor to make any prescription unto them who follow the learned Catechisms made either by themselves, or any other godly learned man; but only for the edification of our own people, whom we have trained up after this manner, as most meet in our judgment for their capacity, according to the approbation of our provincial assembly of Lothian, by their act made thereanent. The tenor whereof is above set down. And as we in the mean time are to use the godly Catechisms of others, as we may profit thereby, and to reject and condemn none; so if any Christian can reap any profit by this, we offer it to their discretion, beseeching God's holy majesty, to bless the godly labours of all his servants, to his own glory, the edification of his kirk, and comfort of the labourers, through Jesus Christ our Lord and only Saviour. *Amen.*

The first part of the Catechism, touching the sinful and damnable estate of man by nature.

Teacher. **W**HAT does thou chiefly hear and learn at the hearing of God's word?

Disciple. That my salvation is in Jesus Christ, the Son of God, only, and in none other. Rom. i. 3. and iii. 24. 25. &c. Acts iv. 12. 1 Cor. xv. 3. 4. &c.

Teach. How art thou under condemnation, that thou hast need of salvation by Christ?

Dis. By sin, which is the breaking of God's law, or ten commandments. Rom. v. 12. 16. 18. 1 John iii. 4.

Teach. *Rehearse the ten commandments, as they are set down in the first and second table.*

Dis. Hearken and take heed, Israel, I am the Lord thy God, and so forth. Exod. xx.

Teach. *What is summarily contained in these ten commandments?*

Dis. That I should love God entirely, with all my heart, with all my soul, and with my whole mind; and my neighbour as myself. Matth. xxii.

Teach. *Can thou not do so by nature, but contrariwise hate both God and thy neighbour?*

Dis. All the imaginations of the thoughts of my heart are only evil continually, and so are bent to all actual sin. Gen. vi. 5. Rom. vii. 14. 15.

Teach. *Whereof cometh this thy bentness to actual sin, and breaking of God's commandments?*

Dis. Of the corruption of nature, from my first parents Adam and Eve, called original sin. Job xv. 14. 15. 16. Rom. v. 18.

Teach. *How were they corrupted, seeing they were made good at the beginning?*

Dis. By the deceit of Satan in the serpent, making them break God's commandment. Gen. iii. 2 Cor. xi. 3.

Teach. *What was the commandment they brake?*

Dis. They ate of the fruit of the tree in paradise, whereof God forbade them to eat. Gen. iii. 6. 13. 17. 1 Tim. ii. 14.

Teach. *Brought this their fault condemnation on them and their whole posterity?*

Dis. Yes: for in them we all sinned; and who can bring a clean thing out of an unclean? so having sin from them, we have also death and damnation, the reward of sin, through them. Rom. v. 12. 19. Job xiv. 4. Rom. v. 16. 18. and vi. 23.

Teach. *Then all being sinners by nature, we are all by nature the children of wrath and condemnation, Eph. ii. 3?*

Dis.

Dis. It is so: for as by one man sin entered into the world, and death by sin; so death passed upon all men, because all men have sinned. Rom. v. 12.

The second part, touching our salvation by the death and passion of Christ.

Teach. **S**EEING then we are justly condemned by God's law, as well for original as actual sin, which is the doctrine of the law, 2 Cor. iii. 9.; whereof cometh our salvation?

Dis. Of the tender mercy and love of our God in Jesus Christ his Son, and second person of the Trinity; which is the doctrine of the gospel, or word of grace. Luke i. 78. Eph. ii. 4. and i. 13. Acts xiv. 3. and xx. 32.

Teach. *Why say ye in Jesus Christ his Son?*

Dis. Because he only is made unto us of God, redemption, and righteousness, neither is there salvation in any other. Rom. iii. 24. 25. 1 Cor. i. 30. Acts iv. 12.

Teach. *Seeing then all our felicity stands in the true knowledge and acknowledging of Jesus Christ to be our only Saviour, declare what he is in person and office.*

Dis. In person he is God and man; and in office he is Mediator betwixt God and man, and our only Redeemer. If. vii. 14. Heb. ii. 16. 1 Tim. ii. 5. Tit. ii. 14. Acts x. 38.

Teach. *Was it needful to our salvation that he should be both God and man in one person?*

Dis. Yes: for none could duly suffer for man, but man with God; and none could overcome for man, but God with man in one person. Prov. viii. 31. If. vii. 14. John iii. 13. Rom. i. 3. 4. 2 Cor. xiii. 4. 1 Pet. iii. 18. Rev. xix. 11. 12. 13. 15. 16.

Teach. *Why is he called Jesus, that is to say, that Saviour?*

Dis. Because he saveth his people from their sins. Matth. i. 21.

Teach. Why is he called Christ, that is to say, he that is anointed?

Dis. Because he only is anointed, that is, endued of God with all gifts meet for a perfect Saviour; as he that is our King, Priest, and Prophet. Matth. i. 20. Psal. xl. 7. Heb. x. 5. &c. Rev. v. 9. If. lxi. 1. and lxiii. 1. Acts x. 38.

Teach. How saved he us?

Dis. By suffering all our deserved punishments in soul and body, in shedding his blood on the cross; and so dying for our sins, and rising again for our justification. Psal. xxii. 1. Matth. xxvii. 26. Luke xxiii. 24. Rom. iv. 25. 1 Pet. ii. 24.

Teach. Why died he that cursed kind of death on the cross, rather than any other?

Dis. That thereby taking our curse in soul and body plainly upon himself, he might fully deliver us from the wrath to come. Deut. xxi. 23. Gal. iii. 13. Matth. iii. 7. 1 Theff. i. 10.

Teach. Doth Christ's blood cleanse us from all sin, and his righteousness imputed unto us, truly justify us in God's sight?

Dis. Yes; for as our sins imputed unto him, made him truly guilty of death and condemnation; so his righteousness imputed unto us, makes us truly righteous in God's sight. 2 Cor. v. 21. If. liiii. 6. 11. 1 John i. 7.

Teach. Whereof cometh this communion and mutual fellowship between Christ crucified and us?

Dis. Of the union and strait conjunction between us; as of the head with the body. For we are one with him, and he is ours, and we are his. 1 Cor. vi. 15. 17. Eph. i. 22. 23. Col. i. 18. John xvii. 21. Song ii. 16.

The third part of the Catechism.

*Teach. **W**Hereby is this union and strait conjunction made between Christ crucified and us?*

Dis.

Dis. By faith only; as the only instrument whereby we receive him to dwell in our hearts. And so by faith only we are said to be saved, because faith only receiveth our only Saviour. If. xxviii. 16. Acts xvi. 31. John xvii. 8. 25. and vi. 69. and i. 11. 12. and v. 38. 43. and iii. 36. Rom. iii. 28. 2 Cor. iv. 13. Gal. ii. 16. Col. ii. 6. 7. Heb. iii. 14. 1 John v. 12.

Teach. *Then there is no part of our righteousness left, without the apprehension or gripe of faith, seeing it is all wholly in the person of Christ apprehended by faith?*

Dis. It is so: and so we are perfectly saved by the works which Christ did for us in his own person, and no ways by the good works which he works in us with, and after faith. If. lxiii. 3. 5. Eph. ii. 8. 9. 10. Phil. iii. 9. Tit. iii. 5. Heb. ix. 9. 12. 26. 1 Pet. ii. 24. 25. and iii. 18. [*Here is the main point and ground of our disagreement with the Papists.*]

Teach. *What is this faith that is the only instrument of this strait conjunction between Christ crucified and us?*

Dis. It is the sure persuasion of the heart, that Christ by his death and resurrection hath taken away our sins, and cloathing us with his own righteousness, has throughly restored us to the favour of God. Rom. iv. 24. 25. and v. 11. and viii. 38. and x. 10.

Teach. *How is this sure persuasion ordinarily wrought and kept in the heart?*

Dis. By the holy Spirit working with the hearing of God's word preached, and the right ministry of the sacraments, according to the due administration of Christ's kingdom in the discipline of the kirk, established by him in his word.

Teach. *Does every one that hears the word preached believe, and get this sure persuasion?*

Dis. No: for all men have not faith, and they only believe that are ordained to life everlasting, and have ears to hear, who only are the true kirk of Christ,
and

and his sheep, because they hear his voice. Matth. xiii. 58. 2 Theff. iii. 2. Acts xiii. 48.

Teach. Has thou gotten this sure persuasion of forgiveness of thy sins, and full redemption in Christ?

Dis. Yes, praised be God: for I live by my own faith, and thereby have peace towards God, through Christ. Acts viii. 37. John ix. 35. 38. Habak. ii. 4. Rom. v. 1.

Teach. Rehearse the sum of thy belief.

Dis. I believe in God the Father Almighty, and so forth. Gen. i. &c. and xvii. 1. Is. xlv. 12. 18. Jer. x. 11. 12. Dan. iv. 32. and v. 18. 19.

Teach. Thou believes then that there is one God, and three persons in the Godhead, the Father, the Son, and the Holy Ghost?

Dis. Yes: the Father the maker of all creatures; the Son made man, Redeemer of his people; and the Holy Ghost the sanctifier. Gen. i. 16. Exod. xx. 23. Is. xlv. 21. 22. Matth. iii. 16. 17. and xxviii. 19. Luke i. 35. Acts iv. 24. 27. 1 Tim. ii. 5. 1 Pet. i. 2.

Teach. What helps beside the word preached, has God ordained for the confirmation of thy faith?

Dis. The signs or two seals, called the sacraments of baptism and the Lord's supper. Mark xvi. 16. Luke xxii. 19. 20. Acts ii. 38. Rom. iv. 11. 1 Cor. xi. 24. 25. 26. Eph. v. 26.

Teach. What does the sacraments signify and seal up to thee, that believes in Christ?

Dis. Remission of my sins in the passion of Christ, which is exhibited by water in baptism, and bread and wine in the supper. For the more sincere administration and observation of all, is ordained by Christ the discipline of the kirk. Matth. xxvi. 26. 27. 28. Acts ii. 38. Eph. v. 26. 27. Matth. xxviii.

The fourth part of the Catechism.

Teach. **R**ESTS there any thing for us to do, after that we are perfectly justified in God's sight, by faith in Christ?

Dis.

Dis. Yes, very much, albeit no ways to merit salvation; but only to witness by the effects of thankfulness, that we are truly saved. Gen. xvii. 1. Exod. xix. 5. 6. Jer. iv. 1. 4. 14. Dan. ix. 18. 19. Eph. ii. 10. Tit. iii. 8.

Teach. Which are these effects, whereby we are to witness that we are truly saved?

Dis. The glorifying of God, and the edifying of ourselves and our neighbours, by shewing forth the fruits of our new birth in sanctification. Deut. viii. 10. 11. If. lx. 21. and lxi. 3. Zech. xiv. 20. Matth. v. 16. Eph. i. 4. and iv. 29. Col. iii. 16. 17. 1 Thess. v. 11. 15.

Teach. Which are the holy fruits of our regeneration and new birth?

Dis. Mortification of the old man, and quickening of the new man, which is called repentance, inherent righteousness, or our begun holiness. Ezek. xxxvi. 26. Eph. iv. 22. 23. 24. Col. iii. 5. 9. 10.

Teach. What call ye the old man, and what call ye the new man?

Dis. The corruption of nature that we have from Satan by our first parents, is the old man: and the measure of Christ's begun holiness inherent in us, is the new man. Rom. vi. 6. and vii. 24. 2 Cor. v. 17. Eph. iv. 7. 22. 23. 24. Col. iii. 5. 9. 10. 11.

Teach. Then every Christian becomes two as it were in one; the old man and the new; the one ever contrary to the other, and the one fighting against the other?

Dis. It is so: and this battle is that yoke and cross of Christ that we must take on, and that strait way that we must pass, which never suffers our sanctification in ourselves to be perfect in this life. Matth. xi. 29. and vii. 13. 14. Gal. v. 16. 17.

Teach. Is the new man able to fight against our sinful corruption, and get the victory in the end?

Dis. This battle is sore: but the victory is sure, through faith in him that loved us, and gave himself
for

for us, in whom we are more than conquerors. Rom. vii. 24. Gal. ii. 20. Rom. viii. 37. Phil. i. 6. and iv. 13. 1 Theff. v. 24. 1 John v. 14.

Teach. What is our chief armour in this Christian battle, beside faith and repentance?

Dis. Hearing and continual prayer to God only, for all things serving to his glory and our comforts, for Christ's sake: as he hath taught us in the six petitions of the Lord's prayer, which is as follows, *Our Father which art in heaven*, and so forth. 1 Kings viii. 39. John xiv. 14. Eph. vi. 18, 1 Theff. v. 17. 1 John v. 14.

Teach. How are these six petitions divided?

Dis. Into two parts, answering to the two tables of the law: the first three, concerns the glory of God directly; and the other three, his glory in our own welfare, and our neighbours. Matth. vi. 9. 10. &c. Luke xi. 2. 3. &c.

Teach. What stirs up and sharpens us to earnest prayer?

Dis. The Spirit of God, by means of sobriety, fasting, and divers afflictions, called the cross of Christ, for the bearing whereof we have need of patience. Psal. l. 15. Rom. viii. 26. 27. and v. 3. 4. Acts xiii. 3. and xiv. 23. Gal. vi. 12. 14. Heb. x. 36. Jam. i. 4. 5.

Teach. Then the begun holiness of Christ in us, whereby at last we shall be thoroughly sanctified, is no cause of our salvation, though it must go before our full enjoying thereof in heaven?

Dis. Ye say true: for if when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life, in whom we are complete. 2 Cor. vii. 1. 1 Theff. v. 23. Rom. v. 10. Col. ii. 10.

F I N I S.

* * The subjoining to Mr Davidson's Catechism, a translation of the *Summula Catechismi*, annexed to the Rudiments of the Latin tongue, as is said at the close of the Account of the Author, is dropped.

ii.

3.

in

of

or

as

r

).

4.

f

d

n

.

7

.

.

.

.

.

.